

V. (LIV.)

Deity, Rishi, and metre as before.

1. Bring us, PUSHAN, into
communication with a
wise man who may rightly direct us, who
may even
say, this is so.¹
2. May we, by the favour of PtfsHAN,
come in com-
munication with (the man) who may
direct us to the
houses (where our goods are secreted),
and may say,
verily these are they.
3. The discus of PtfsHAN does not
destroy; its
sheath is not discarded, its edge harms
not us.
4. PtfsHAN inflicts not the least injury on
the man
who propitiates him by oblations : he is
the first who
acquires wealth
5. May PUSHAN come to (guard) our
cattle, may
PUSHAN protect our horses; may PUSHAN
give us food.
6. Come, PUSHAN, to (guard) the cattle
of the in-
stitutor of the rite presenting libations,
and also of us
repeating (thy) praises.
7. Let not, PUSHAN, our cattle perish ;
let them
not be injured; let them not be hurt by
falling into a
well; come, therefore, along with them
unharméd.
8. We solicit riches of PUSHAN, who
hears (our
eulogies) ; who is the averter (of
poverty) ; the pre-
server of that which is not lost, the ruler
(over all).

¹ *Ya evedam Hi braver: Sayana't* explanation of
this is
curious, and is justified by what follows: by
*Vidvskd,** wise
man, be understands a cunning man, n. conjurer :
the last phrase
he therefore interprets to mean, one who says,
this, your pro-
perty, has been loat, and the passage that
precedes he explains
as directing the way to the recovery of the lost or
stolen goods:
thin is a nevr attribute of *Pushan* as the patron of
fortune-teller*

and reco reran of stolen property.